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General Notes.

The *rakusei shiki* (opening ceremony) of the Miyazaki Girls' Home was held on October 26.

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"Deeds and Needs of Okayama Orphanage, 1912" is an attractive, illustrated, sixteen paged booklet, by Dr. Pettee. We hope to say something about it next time.

* * * *

Kaiko, (an autobiographical) Retrospect, by Rev. Shunkichi Murakami, the Kobe Station Evangelist, and the longest ordained of the *Kumi-ai* pastors, appeared in September, and may be had of the Keiseisha, at twenty *sen*.

* * * *

The teachers of English in the three middle schools of Hyuga, were called in to the Clarks' home for Sunday, Oct. 6. The previous evening, they, with the

Clarks and Oldses, were recipients of a Japanese feast at the Governor's house.

* * * *

September 21 the Tokachi Church, at Obihiro, dedicated a substantial church edifice. The exercises were attended by the Bartletts and the Rowlands. We believe this church is one of the most promising of our mission churches. (See XIV, 1).

* * * *

We are not so far from the Browning centenary (May 12 last) as to render the suggestion of a good book on that author unacceptable. Browning Study Program, by Porter and Clark, N.Y., Crowell & Co., has been recommended unqualifiedly by Dr. W. W. White, in his Karuizawa lectures, each summer, as the best book not only to afford a method for the study of its subject, but, *mutatis mutandis*, best to show methods of Bible study.

* * * *

We are belated in our presentation of pictures of the imperial funeral, owing to the facts that we went to press too soon in September, and that there is no issue of MISSION NEWS for October. Thru the generosity of the publishers, and by the kind offices of the editor, our friend, Dr. Bryan, of the *Japan Magazine*, we are enabled to present some this month. For another picture we are indebted to our friends, the publishers of the *Japan Evangelist*.

* * * *

*Zen-zen to
Kiri yori miyuru
Momiji kana.*

The maple's crimson
hue,
Now that the mist is
rolling back,
Breaks slowly into
view.

In central Japan maples are at their best not far from the end of October, by which time the usual autumnal fogs hang over the mountains until nine or ten o'clock in the morning, often making one hesitate about starting on a long day's excursion.

* * * *

A memorial service was held at Kobe Women's Evangelistic School, Nov. 4, by the late Miss Talcott's friends, on the first anniversary of her funeral. The testimonies and reminiscencies given by former and present students, by pastors and friends, all showed the power of her life of self-forgetting, loving service, and the lasting influence of her consecrated personality. The Talcott Memorial Fund, whose interest is to be used towards the support of a Bible woman, now amounts to 1420 *yen*, and further contributions will be gladly received by the treasurer, Mrs. Stanford.

* * * *

The old White Tenters on Hieizan will recall a man, who, for several summers, visited the tents with many Buddhist temple articles for sale. We have some of them in our homes still. A year or two ago, we crost Hieizan, visiting many of the old sites and scenes of picnics. We called at the Karasaki Pine, and returned by the Otsu Canal, making a day of it. On that trip we fell in with our old friend of twenty years before, whom we had not seen, nor heard of since. We renewed friendship, and began sending regularly a copy of Morning Light. A month ago we received a letter of thanks, enclosing a subscription for the current year. Our friend is Shimidzu Shinzen, the latter a good Buddhist name.

* * * *

On the last Saturday in September, at the Canadian Methodist Girls' School in Tokyo, was held a meeting of the Committee on Higher Christian Education for Japanese Women. Nearly all the Christian schools for girls, in Tokyo

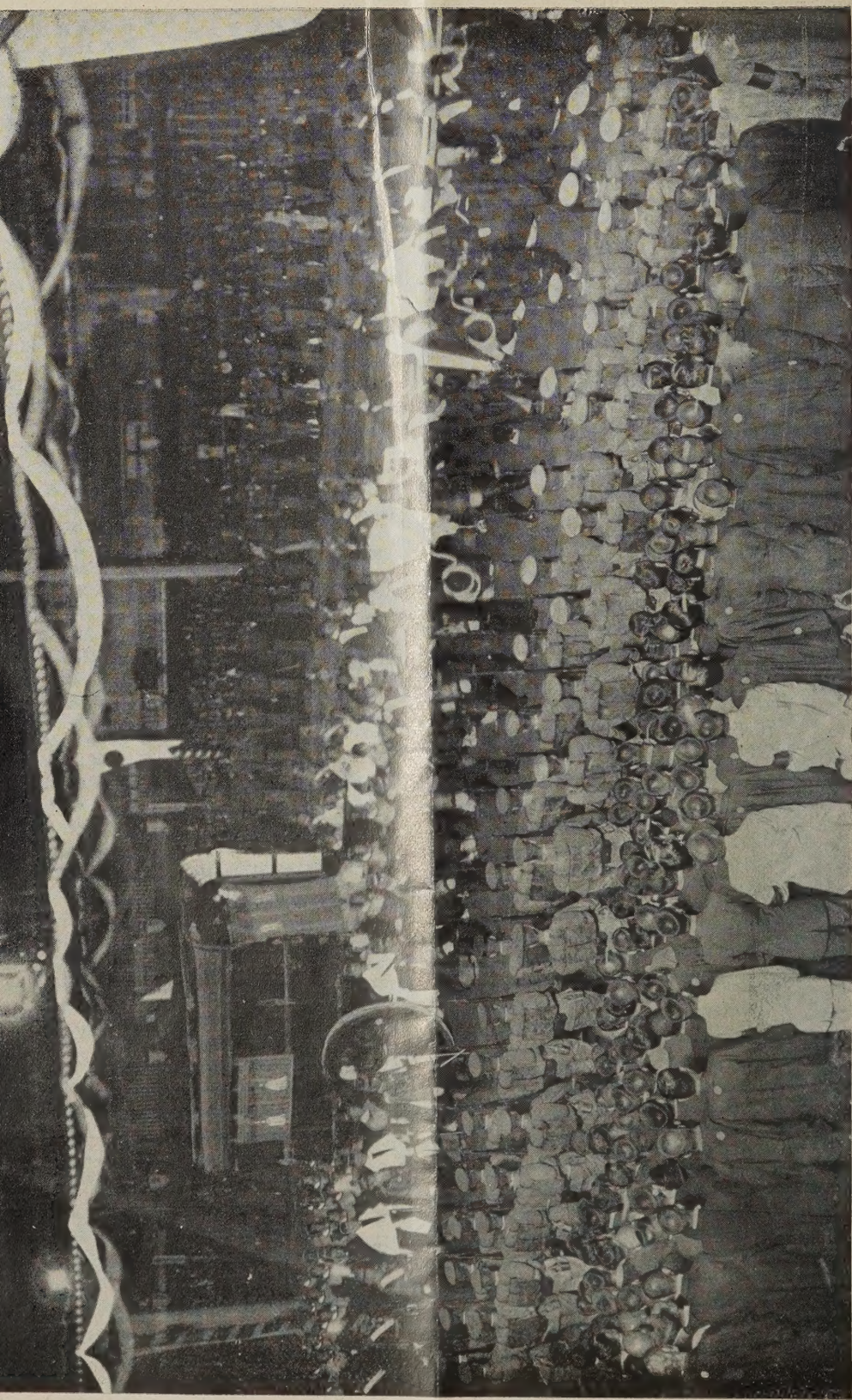
and Yokohama, were represented, besides Sendai, Kofu, Shizuoka, and Kobe. Miss Searle was the only representative from Central Japan, but she reported that section as not behind the east in its interest in this important subject. The opinion was practically unanimous that the need is urgent for Christian training for women, of at least as high a grade as that given by the Higher Normal School for Girls. A sub-committee was appointed to gather further information, and to put into shape a statement and appeal, which, when accepted by the whole committee, shall be presented to Dr. Goucher's committee. The general thought of the meeting seemed to be in favor of a new institution, rather than the enlargement of existing schools, and of a course of four years beyond the ordinary five year Kōtō Jo Gakko, but details were left to be considered by the smaller committee, of which Miss Hargrave is chairman.

* * * *

The night of September 22-23 will rank with the foremost in the list of severe storms. A terrific typhoon cut a swath thru the extreme eastern part of Shikoku, across Awaji, to Kobe, Osaka, Kyoto, Nara, Nagoya, and up the West Coast, thru Niigata, into central-eastern Hokkaido. Comparatively a small part of Japan was injured, but great damage and considerable loss of life resulted in the track of the storm. At Kochi the velocity of the wind was 51 miles an hour, at Kobe 63, Osaka 83, Tsu 87, the maximum. Matsuyama had only 45, Okayama 47, Hikone 56, but Nagoya 72, Fukui and Kanazawa, only 36, while at Niigata it was 69. Mrs. DeForest reported that at Sendai it was the biggest blow she had seen for years. At Tottori Mr. Warren reported great loss of property and some lives; the flood stopt only five inches below the floors of the Bennett house, and many Japanese were driven temporarily from home, by the water. Nara suffered far more than Kyoto. The beautiful grove of hundreds of ancient, giant cedars at Kasugano



A NEW PHOTOGRAPH OF THE LATE EMPEROR.
(BY COURTESY OF THE JAPAN MAGAZINE).

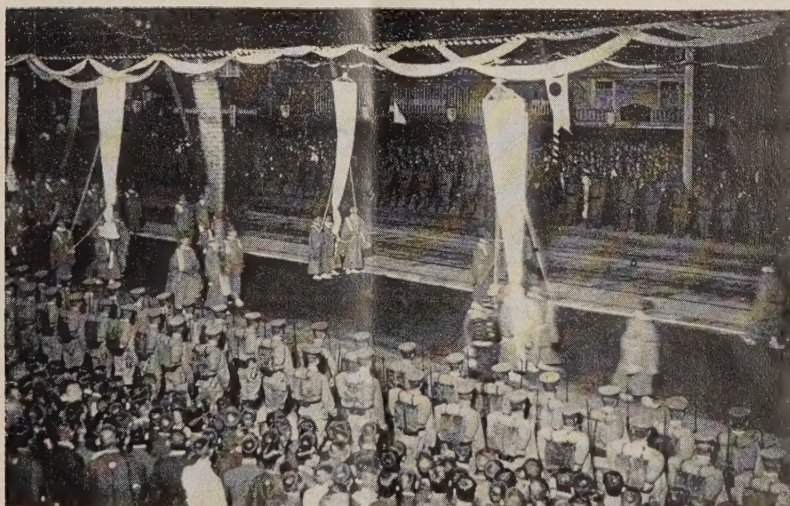


THE IMPERIAL HEARSE OF ANCIENT STYLE, DRAWN THRU THE STREETS OF TOKYO BY OXEN.
(BY CUNTESY OF THE JAPAN' MAGAZINE).



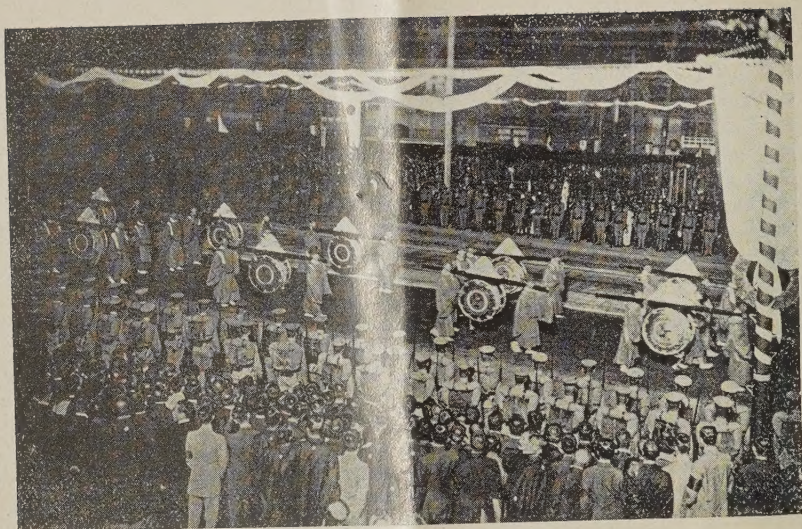
MASAKAKI (SACRED TREES USED IN SHINTŌ WORSHIP) IN THE
FUNERAL PROCESSION.

(BY CURTESY OF THE JAPAN MAGAZINE).



MIHATA, BEAUTIFUL WHITE AND YELLOW SILKEN BANNERS IN
THE FUNERAL PROCESSION.

(BY CURTESY OF THE JAPAN MAGAZINE).



ANCIENT DRUMS, IN THE FUNERAL PROCESSION.
(BY CURTESY OF THE JAPAN MAGAZINE).



KAGARI (STANDS FOR WATCHFIRES) AND MASAKAKI TREES SACRED IN SHINTŌ) USED
AT THE IMPERIAL FUNERAL.
(BY CURTESY OF THE JAPAN MAGAZINE).

Shrine, suffered surprisingly. The wide, long avenue was thickly strewn with the uprooted giants hurled across the track, so that sawyers had to cut out sections large eno for *kuruma* to pass between the parts of the severed trunks. By actual count there were some two hundred of these great trees ruined. The shrines and temples received very little injury, yet Kasugano and others were not unscathed, while many of the stone lanterns were toppled over and broken,—a wild sight, all in all.

* * * *

We think most foreigners felt that the suicide of the Nogis was a blot on the obsequies of the late Emperor. Far be it from us to speak other than in a kindly way of General Nogi. We believe he was an honest, good man, with a warm, sympathetic nature, a kindly man to whom one would instinctively be attracted. But we must condemn his deed as done under the influence of a mistaken idea. For most of his life, since 1877, he seems to have been governed by a mistaken sense of honor and of duty, when he felt that he should destroy himself—a sense born of the ethics of *Bushidō*, but not consonant with the superior ethical ideas of the present, which prohibit suicide. We were sorry to see Dr. Nitobe defending and lauding the act, since he is a Christian, but his earlier study of *Bushidō* has made him enamored of that system, and seems to have blinded him to the spirit of Christianity in this particular. The somewhat general approval of Count Nogi's act by the non-Christian public, is an evidence of the long distance Japan has to travel before she reaches the best ethical ideals of the West. We do not deem it wise to harp on the "mental gulf between the East and the West," but such tragedies startle the great majority of occidentals, and they are still more dumbfounded at the chorus of approval in Japan. We, who have lived here for years, can understand it as growing out of a past system which the best spiritual and ethical sentiment of Japan is leaving behind,

but we none the less deplore the recrudescence, from time to time, of such evil practices.

* * * *

The death of Captain Frank Brinkley, editor and proprietor of the *Japan Mail*, at Tokyo, Oct. 28, at the age of seventy-one, was an event of extraordinary moment to Japan and to all foreign residents—an unusual loss. The *Mail* is not the oldest daily English paper in Japan—the *Gazette* started in 1867—but it was the ablest and most influential during most, if not all, of the long editorship of Brinkley. Started in 1870, it ran a checkered career till purchased by him in 1881, since when many of the most scholarly, thoughtful foreign residents have looked to its columns for the fairest, fullest, most authoritative, ablest, and most stimulating discussion of public issues and all important matters germane to a daily paper.

Brinkley was one of that coterie of British men, who have run brilliant careers in Japan and the Far East. For a quarter of a century only one foreign editor in Japan could, in anywise, be compared with him in ability and enterprise. In dialectical acumen and argument this editor often seemed comparable, as well as at some few other points, but the moral quality of the two men in controversy was very disparate. Brinkley was sincere and manly, as well as vigorous and astute, while the other repeatedly seemed insincere, sophistical, intellectually dishonest, concerned mainly to make his opponent seem to be in the wrong, ready, when worsted at his own arguments, to obscure the issue, and to resort to a flourish of technical quibbles. Brinkley's ideal for journalism was lofty—more of the type of a past, rather than of the present generation. But he was more than a great journalist. He was a recognized scholar and authority in several great departments, such as Japanese language, art, history, etc. It was a piece of great good fortune for the world that the new *Encyclopedia Britannica* secured his masterly article on Japan

just in the nick of time. We have no space for reference to his valuable books, nor to more than suggest the tremendous importance of his influence in favor of Japan, at many crises in her history, when, but for his stout, persuasive advocacy, in season and out of season, of Japan's side of all great political problems—he was, also, correspondent of the *London Times*—the European attitude toward this country would have been much less favorable.

* * * *

The Korean Conspiracy Trial, involving 123 natives, most of whom were connected with Christian churches, began June 28 and ended September 28, with the declaration of judgment by the court. A considerable majority of the accused were sentenced to periods of ten, seven, six, or five years penal servitude, and a few were discharged. This case has awakened widespread interest at home and abroad, and it is our impression that a deep, far-reaching belief prevails among foreigners who know most about the circumstances, that there has been a serious miscarriage of justice, and that torture was freely used in extracting confessions. An appeal was taken from the sentence of the lower court, and until the ultimate decision of the court of final resort, has been rendered, we must suspend personal judgment on the case, for the decisions of lower courts are frequently over-ruled on appeal.

Apart from this case, in general it may be said that, from an Anglo-Saxon point of view, the Japanese system of trial is likely to result in frequent injustice. When young we often heard the popular saying: "Better that ten guilty persons should escape than that one innocent should suffer." To an Anglo-Saxon, it almost seems as if the Japanese system was based on the principle: "Better that ten innocent should be punished than that one guilty should escape." Of course, the same criticism holds with reference to European continental systems. In Lloyd's "Every-Day Japan" there is an illu-

minating chapter on the "Courts of Law," in which he touches upon their weakness. He says: "When a man in England is accused of a crime, the theory is that he is innocent until he is proved to be guilty. In Japan, as on the continent of Europe, it is held that he is guilty until he has proved himself innocent." A still better chapter is found in Longford's "Japan and the Japanese." When a man is arrested, the preliminary investigation is held in secret, and the suspect is allowed no legal counsel nor friend to instruct him what his rights are. The result of that secret examination often has tremendous influence in shaping the decision of the court at the open trial. Anglo-Saxons have an unconquerable sense of injustice involved in such a one-sided, secret trial, and feel that legal counsel should be furnished to instruct the accused, and to serve as witness of the treatment accorded by the prosecuting authorities.

Those who are desirous of the fullest information accessible to the public, about the Korean trial, may secure a large pamphlet of 136 pages, published by the "Japan Chronicle," Kobe, and entitled "The Korean Conspiracy Trial."

Personalia.

Miss Mary Goodale Holmes sailed from Kobe, Sept. 20, by the *Monteagle*, for Shanghai.

Rev. Edward Lincoln Smith, D.D., of Seattle, Wash., has become the Board's District Secretary at N.Y. City.

Rev. Samuel Colcord Bartlett and Mrs. Bartlett, sailed, on furl, from Yokohama, on the 19th ult., by the *Chiyō Maru*.

Miss Florence Harriett Forbes, for a brief time at Kobe College, is Extension Secretary at San Francisco Y.W.C.A.

After nearly a year's absence in Hilo, Rev. Orramel H. Gulick is home again at Honolulu, still receiving treatment for his face.

The Brewer party sailed from Kobe, Sept. 20, by the *Osaka Shosen Kaisha's*

Tonegawa, for Miyajima, and then beyond to Chosen and China.

"Lieutenant" and Mrs. Haggard occupied the hour at one of the Kyoto prayer-meetings, telling of their work in the Salvation Army in Korea.

Dr. Rowland's paper at the Clark University Conference, last autumn, on the "Modern Japanese Christian Church" was printed in the April issue of the *Journal of Race Development*.

Miss Elaine Strang, Oberlin, '12, as well as Miss Brown, was of the Hubbard party. The Foochow Mission is to be congratulated on securing two such ladies, and it was a pleasure to have the party in port for a day.

It is reported that Mrs. Jenkins, head of the art department of Pomona College, Claremont, Calif., has been visiting Miss Denton with a view to the study of Japanese art, for which Kyoto is a fine center.

Mr. Roger Sherman Greene, the popular U.S. Consul-General at Hankow, China, called on his friends at Kobe, on the thirtieth ultimo, on his way to a short vacation at Tokyo, with his father and sisters.

Rev. Geo. H. Hubbard, a seminary mate of Mr. Stanford's at Yale, and Mrs. Hubbard, arrived at Yokohama, Oct. 29, by the *Korea*, and left Kobe by the same, on the first inst., returning to our Foochow Mission.

Miss Ruth Gaines, in January last, entered upon welfare work at the Woman's Hospital, Detroit, Mich. She may have published her book, ere this, on her trip to Mexico in 1910—very timely topic, in view of the chronic revolution.

After a prolonged stay at a Tokyo hospital, where Mrs. Bennett was compelled to hasten before they were planning to leave Karuizawa, the Bennetts returned to Tottori at the end of last month, with Mrs. Bennett seemingly pretty well.

Jerome Dwight Davis is a senior at Oberlin, and president of the College Y. M.C.A. During the summer he worked his passage to and from Great Britain, spending much of his vacation in Eng-

land and Switzerland, with a few days in Germany and Paris.

Prof. Edmund Buckley, Ph. D., from Nov. 7, 1886 to Nov. 29, 1892, a member of our Mission and professor of philosophy at the Dōshisha, was in Japan during a part of October and this month, as conductor of a company of tourists, with whom he goes on to Egypt.

Prof. Joseph Everett Donaldson, after completing his engagement at Miyazaki *Chu Gakko*, in July, reached America, via the Siberian route. It is reported that he is teaching Latin and English in the high school in Chino California [whatever that may be], near Los Angeles.

Miss Daisy Delia Brown, a graduate in 1910 of the Hartford School of Pedagogy, and since Religious Director at Detroit, Mich., Y.W.C.A., was a welcome visitor at Kobe, en route with the Hubbards for the Foochow Mission, to teach in the Bible Woman's School.

Among the Y.M.C.A. teachers, who arrived for the September work in Middle Schools, was Mr. Ellis Darwin Guild, of San Diego, Calif., a graduate of the University of Southern California, in 1910. He teaches in the Second Middle School of Kobe, and in the Middle School at Himeji.

Miss Elizabeth Deyo, a graduate of Mt. Holyoke, arrived at Yokohama on the fifth instant, and has consented to teach at Kobe College for at least six months, from Jan. next, in place of Miss Laura May Kinkead, who planned to return home in September, but remained because no substitute had been secured.

Mr. Hollis Adelbert Wilbur, Kobe Y. M.C.A. secretary, who was compelled to go to America in the spring, because of a dangerous attack of pneumonia in the winter, reached Yokohama, on the fifth, by the *Shinyo Maru*. Mrs. Wilbur, who has remained here these months, with the children, went to Yokohama to meet him.

At the beginning of last month, the newspapers reported that John Cutting Berry, M.D., formerly of our Mission, had been decorated by the Emperor with the Third Order of the Sacred Treasure. His work in behalf of Japanese prison

reform in the seventies, made a deep impression on the authorities concerned, and this work has not been forgotten to this day.

Miss Elizabeth Torrey, member of our Mission from October 19, 1890 until June 9, 1909, at Niigata, Osaka, and Kobe, where she was long teacher of music at Kobe College, after a long sojourn in Switzerland, returned to the United States in improved health, and is now happily employed as assistant to an oculist in N. Y. City. Her sister died a year or so ago, leaving her without near relatives.

Mr. and Mrs. Samuel Dickey Gordon, of Madison, N.J., well-known and devoted lay-workers, came from China the last part of October, and have visited several of our stations, where he has given addresses before foreign and mixed audiences. They are on a tour around the world, and have already been about two years on the trip. He is the author of several widely known devotional books, "Quiet Talks."

Mr. Arthur Thompson Hill, with his family, joined our Mission at Kobe, at the same date as Miss Torrey. After five years' service as Mission Treasurer, he went home September 1, 1896. For fifteen years he has been superintendent of grounds and buildings at Mt. Holyoke College, and his work is very highly spoken of. Two years ago he was obliged to take an extended vacation because of ill-health, and we regret that he has now been compelled for health reasons, to permanently retire from his position.

The Rev. J. I. Blackburn, D.D., has accepted the unanimous call of the Yokohama Union Church, to its pastorate for one year. Dr. Blackburn has been pastor of the First Presbyterian Church, Covington, Kentucky, for some twenty-three years. He resigned, several months ago, to make a two years' trip around the world, partly because of Mrs. Blackburn's health, who is now in Japan with him. Last month they visited Kyoto, where he conducted a Sunday service at the union church meeting.

Dr. Willett, of Chicago University,

and party, and Secretary and Mrs. Pinson, of the Southern Methodist Mission, were present at a station supper at Kyoto. Dr. Brown, of Vanderbilt University, Mr. Weatherford, Y.M.C.A. secretary for the Southern States and author of several books on the burning questions of the South, and Dr. Willett, have each conducted the union church service at Kyoto.

In renewing his subscription for another five years Mr. L. A. Elmore, 531-24th St., Ogden, Utah, writes: "It might not be out of place to say in this connection, that I am always interested in MISSION NEWS, and read most of the numbers thruout. The reports of conferences, and of the work in the various stations, are not only valuable for their information, but have the interest of personal letters, especially when written by those members of the Mission best known to me. And the "Personalia" I never miss. I value the paper very highly."

Rev. Willard Livingstone Beard, who has been District Secretary of our Board at New York, since the spring of 1910, arrived at Yokohama, by the *Korea*, October 29, and left Kobe by the same boat, November 1, on his way to Foochow, where he is to be president of our Foochow College. Mrs. Beard and their six children will remain at their Connecticut home for three years, when it is expected she will join her husband in China. Mr. Beard now rejoins our Foochow Mission, of which he was a member for ten years, before his service of five years as secretary of the Foochow Y.M.C.A.

The *Korea*, which got to Yokohama, Oct. 29, brought quite an instalment of China missionaries of our Board. Mr. Dean Rockwell Wickes and Mrs. Fannie Sweeney Wickes sailed from Kobe for Tientsin by the *Daishin Maru*, on the first inst. He is Ph.B. and Ph.D. of Chicago University, M.A. of Harvard, and B.D. of Yale, and a Phi Beta Kappa key man of Chicago. He goes to teach in our North China College, at Tungechow. He is an Ohio man, while she is from Poughkeepsie, N.Y., a Vassar graduate

and key woman, who later studied at the School of Civics, Chicago, and engaged in social settlement work.

Rev. Frank Newhall White, D.D., of Minneapolis, put in his six vacation Sundays preaching at the First Church, Detroit. Between times, he made a run to "rare and beautiful Wellesley," where his mother and sister were spending their vacation. With them he accompanied the John Alden Kindred on a pilgrimage to Duxbury, the old home of the Aldens, with whom Dr. White links up genealogically. Dr. White is an enthusiastic Progressive Party man, and we infer that he thinks of Roosevelt on this wise: "With all his faults I love him still." "That Progressive Convention at Chicago was the most impressive gathering for a generation."

Professor Marshall Richard Gaines, whose physical breakdown in 1909 necessitated his retirement from active teaching, after eighteen years in home missionary schools, was a teacher in the Dōshisha from Nov. 12, 1884 to Nov. 23, 1889. We used to exchange postage stamps with his son, John, who is now a learned graduate of Yale, at 299 Broadway, in arms and ammunition business. Let the American Peace Society get after him! Morrell is with Brown Brothers and Co., Wall Street—bankers. He has a taste for writing on financial topics, as witness the 38,000 copies sold, of his pamphlet on "A Living Rate for Railroads," which essay first appeared in the October, 1911, Yale Review. Both sons are married, and John has three boys, while Morrell has two girls and a boy.

Mrs. Sarah Thomas Adams, who, with Dr. Adams, joined our Mission at the same time with the DeForests, Nov. 26, 1874, and was associated with them at Osaka, left in 1879, after the death of her husband, on his way back to Japan. Her home is at Wyalusing, Pa. In forwarding a contribution to the Talcott Memorial Fund thru Dr. Berry, she writes: "She was a noble woman and a most capable worker. How she must be

missed in the whole Mission!.....My son, Arthur, sailed February 14, with his wife and two little boys, for Europe. He is an electric engineer in the Western Electric Co., and they want his services on some big job on the other side, for a year or two. He very much disliked going, as he has built a home of his own above New York, not far from the Hudson, and they enjoyed living on their own two acre lot."

A correspondent writes: "The most interesting thing I came across was the presence of Mr. Kanamori at one session of the *Sokai*, as a *bangai* (corresponding member). I hear that he hopes, before long, to take up regular ministerial work again." His many Christian friends are profoundly grateful for the mark change that he has experienced, and it gives them great joy to welcome him in Christian circles again. He is a man of a very warm heart, and of deep emotions, combined with a good head to give force to his feelings when uttered. His *Sankorio*, which he wrote as a young man, has had a remarkable influence all thru the years, and is sold still by the thousands. That has been preaching the last twenty years, if he himself has not. Now, if he returns to his early love of preaching and Christian work, perhaps, out of the experience of these twenty years, he may write another message that will profoundly stir his countrymen for years to come. Judging from the account elsewhere of his sermon, he could do it.

We like to keep the older as well as the younger names, connected, now or in years past, with our Mission, in this department. We are glad to be able to report that Rev. Granville Mears Dexter and Mrs. Dexter, who were in the Mission from Nov. 15, 1873 till her health failed in Apl., 1875, are living a peaceful old age at 1424 Stannage Av., Berkeley, Calif. "All the missionaries of the Japan Mission of 1873 to 1875 are kindly remembered by us." At the age of seventy-two, he looks back upon a long life of home missionary service in California, from which he finally retired in 1905, and

counts himself happy in four daughters and three sons, all married and all but one settled about the Bay. The oldest child they named "Flora Osaka," and the youngest, "Julia Gulick." They were ready to return to Japan a few years after her break down, but the Board were afraid that her health could not stand the climate, and so they were permanently led into the home field, where "they were blest in their labors, and very happy in the work."

Miss Howe has been unusually fortunate in securing the services of Miss Leonora Thompson to take charge of the Kindergarten work during the former's approaching furlough. It was our privilege to meet Miss Thompson socially, on various occasions, before there was any idea of her joining our mission circle, and we confess to having been deeply impressed by her worth. She is the daughter of an English clergyman, who died in her infancy, and is a West of England lady, whose home, for many years, was at Clifton, Bristol, but whose latest residence in England was at Amberley, Stroud, in Gloucestershire. For many years Miss Thompson was engaged in the school of sympathy and service for her invalid mother, but her heart prompted her to fill in the interstices of this exacting occupation with local parish work, with teaching a young women's Bible class, with the secretaryship of the local Y.W.C.A., etc. After her mother's death she came to Japan to have a real rest for a year, and, meantime, to be with her brother, then in business at Kobe, but now in Tokyo. She has another brother in Canada. It is expected that she will remain with us till a year from the time Miss Howe goes on furlough.

A Remarkable Sermon.

On October sixth there was preached in Okayama *Kumi-ai* (Congl.) church an exceptionally unique and exceedingly impressive sermon, of which the many friends of the church and speaker will be glad to hear. It was a sermon that

could have been delivered nowhere else than in Okayama church, by no one other than the preacher, and by him only in connection with his experiences of recent months.

The speaker was Mr. M. Kanamori, the first pastor of Okayama church, who, for twenty years past, has devoted himself to other than ministerial duties, and has, during that time, seldom even attended a church service. He is known throughout the land as the apostle of economy, industry, and saving. By invitation of the government he has travelled from Hokkaido to Kyushu addressing school children, prisoners, officials, and the general public, in the interests of thrift, temperance, and high moral living.

His text that Sunday morning, was Matt. VI: 20, 21, especially the words "for where thy treasure is there will thy heart be also." The following is a brief and very imperfect resume of what he said.

"Jesus' teaching in this passage has come home to me recently with great force. Hence I use my personal experience to illustrate its meaning. On July seventh twenty-five years ago (his wedding day) I received in this church, a treasure which I have come increasingly to prize. I refer to my wife recently deceased. However imperfect in her other relations she may have been, and I recognize that there were many such faults, I wish to bear witness that she was an ideal wife to me and an ideal mother to our nine children. All of the nine are healthy in body, sane in mind and correct in habits, and are pursuing their studies from the kindergarten to the university. Our home was indeed an ideal one, a veritable "sweet home," thanks to my wife's efficiency and self-sacrificing ministries.

"At the time of her death last May, I felt for a brief period, that the loss and loneliness were unendurable. But I soon came to realize, as did also my children, that this good gift of God had returned to be with Him, and at the same time

was in a spiritual sense nearer us than ever before. My "sweet home" was no longer at Sendagaya, Tokyo, but was transferred to Heaven, and by this means was omnipresent. It is no longer necessary for us to be in the same room with our beloved one. Wherever we go her spirit is near us. We always carry her photograph with us, and in like manner are never consciously separated from her spirit. She is our guardian angel and keeps us in constant touch with our Heavenly Father, whose she is, and with whom she now dwells. This loving, faithful, ideal wife and mother was God's good gift to us, a proof of His boundless love. Even her removal by death has proved to be a blessing in disguise, for it has led us back to God. I have come to feel as never before, that there is but one thing for us to do in life, and that is to realize the presence and goodness of our Heavenly Father in all the experiences He sends us, and to follow the lead of His spirit, however made known to us. I understand now, in some measure, what Paul meant when he wrote, "For me to live is Christ." I go on memorial days to the grave at Aoyama, where rests the body of my beloved wife, and am filled with an intense longing to be permitted to join her in the spirit world, and to meet there, with her, the all-loving Heavenly Father and Jesus Christ, His great revealer to men. But I realize that my work here is unfinished, and hence am content in the joy of continued service on the earth, for Him who has been so good to me and mine.

I ask your pardon for dwelling at such length upon my own personal experiences, but being permitted to stand in this pulpit once more, after all these years, and to proclaim the love of God in all His gifts to men, I feel that I am speaking to my own children and brothers and sisters, and so have felt at liberty to open my heart to you. Seek to realize the presence of God in all His gifts, and in all the experiences of your lives. Set your affections upon spiritual

treasures, and let your home be in Heaven."

Then followed a prayer, in which he thanked the Heavenly Father many times over, for the rich gifts of life, the special experience of the day, and the faithful love of his old friends, together with their persistent prayers that he might return to God and His church, a love now rewarded, and prayers this day answered. He besought God's continued blessing upon this and all other churches, and upon every effort for the extension of His righteous and beneficent kingdom thruout Japan and the world.

The speaker found it difficult at times to control his voice, he was under such deep feeling, but by the exercise of strong will power, he kept it from breaking. The audience was profoundly affected, and very many of the nearly four hundred present, were moved to tears.

The evening sermon based on Paul's words in Phillipians, "I can do all things thru Christ who strengtheneth me," tho far less personal, was sane, strong, and wonderfully impressive. Okayama church and city will long feel the helpful influence of the day's services.

Mr. Kanamori still remains in the employ of the government, but insists on having his Sundays free for rest and worship. The Sunday before the one just described, he rode on his bicycle four *ri* (ten miles), to attend church at Imabari. Being urged by the pastor to preach, he stood up in the pulpit and began his sermon with these words, "I came here this morning on my wheel with no thought of preaching, but simply to keep Sunday, and join with my brethren in the worship of God." Pastor Tsuyumu testifies that that one sentence alone made a tremendous impression for good. Yielding to the urgent request of the whole church, he remained till evening and preached a second time.

It is good indeed to have this well-loved brother return to his old time loyalty to what the church stands for, with his faith strengthened and his love

deepened by the experiences of many years. May he long remain with us, once again to do yeoman service as an apostle of Jesus Christ, and a minister of his gracious gospel to sinning, suffering men.

JAMES H. PETTEE

Touring in the Sendai Field.

I have just taken a trip of about ten days though the Sendai field in company with Mrs. DeForest. This is the first time she has visited these places since Dr. DeForest left us. Everywhere we met those who expressed their admiration for him, and regretted that he could no longer visit them. Everywhere we met with a warm welcome from the churches. There has been a great variety in hotels, as well as in audiences, but variety is the spice of life.

Outside of Sendai the work at Wakamatsu appealed to me as the most prosperous. The *Kumi-ai* church there ought to become a strong one, in spite of the work of three other denominations in that city. When the railroad is finished from Wakamatsu to Niigata, and it is connected by that route with Central Japan, many conveniences will be added, and Wakamatsu will be more readily accessible. There seemed to be a goodly lot of men and women in the church. The pastor, an Aizu man, took great delight in showing us the places of interest in the city. It contains ruins of a famous castle—the seat of the Aizu clan, who opposed the Restriction, and whose rebellion was put down by the Imperial troops in the first year of Meiji. Mrs. DeForest met me in Wakamatsu, and we, with a Salvation Army lady, held forth at the same meeting. The pastor was in his element, and as he introduced us in turn, and told our virtues, we each felt, for the time being, that we were most remarkable women.

We spent one night in Fukushima, the capital of the prefecture of the same name. The Japanese Home Missionary

Society has work there, but the pastor had just gone elsewhere, leaving the work at a low ebb. We found no Sunday-school, or prayer-meeting, and a mere handful came to hear us. After the meeting we talked with a few of the faithful, and exhorted them to prepare the way for the next pastor who should come. This city has grown much in recent years, since it became a capital and railroad center, and the greater part of the population is made up of those who have come from other places. It has other churches at work there, and appealed to me as a very hard field.

I spent Sunday, Oct. 13, in Sendai, and spoke in the absence of the pastor, who had gone to the Annual Meeting of the *Kumi-ai* churches. That week Mrs. DeForest and I made the round of the work in the region north of Sendai. One of the most prosperous places is Mizusawa. It is the second largest town in the Iwate prefecture. It contains a bronze statue of Baron Goto, who is a product of this place. I learned that it is one of the places that make men for the nation, and that he is not the only one of whom they are proud. We stayed at a hotel where one of the family is a Christian. She is a woman who has been blind for twenty years, and now finds her delight in reading the New Testament, of which she has eleven books in Braille. A new pastor had just come to the church. He is Mr. Miyamori, who has till now been in Hachiman, and with the substantial Christian men we met there, ought to do a good work. In a neighboring town, which I think of as a kind of out station to his work, is a most worthy man, Mr. Aizama. He is engaged in silk-culture, but gives freely of his time to the church people, whom he keeps well instructed. He is a graduate of the Dōshisha theological department.

At another place we visited, the pastor took us out street preaching. We stood at the end of a long bridge, in the starlight, while he addressed the crowd who had gathered to hear us sing. This

same pastor, Mr. Sasaki, has a class of some thirty inquirers, who are students in an Agricultural school.

The last night of our trip was spent in a small town where we have a church building, and at present that is about all there is left to us. As there has been no worker there for years, the Disciples have come in, and now rent our church and parsonage. They have also re-baptized some of our young men. The present Disciple pastor seems to be a good man, and our people evidently like him and go to his meetings. At our small meeting, over which the Disciple minister presided, there were only three *Kumi-ai* Christians, all the rest belonging to the other fold. There are regular Baptists there too, but their work is entirely separate. The work presents some problems.

I enjoyed my trip, and enjoyed meeting the people and seeing the conditions under which the work is being carried. It has been a means of education to me, for which I am grateful.

(MISS) FANNY ENSWORTH GRISWOLD.

The Japanese Evangelist and His Work.

(CONCLUDED.)

These elements in evangelism give the clew to the training needed. Evangelists need to know the gospel they are to teach. They need a knowledge of the book which gives the record of it, of the history or providence it contains; and of the church since the formation of the Canon, of the religions of their own people, in order that they may have a thoroughly Christianized and Christianly ethicized theology as a buttress and backbone to their teachings. They should be thoroughly taught how to teach what they have to teach. For this reason graduates from the Government Normal Schools, generally make our best evangelists. But as "these are few and far between," we need to have a good stiff normal course in our training schools.

For this reason, the graduates from our girls' schools excel as evangelists, because they are not only taught the Bible, but are taught how to teach it. For this reason our evangelists who have wives from this class of women, are a success generally, even though the evangelist himself may not be an ideal one. But, coupled with the training school, must be the clinical method of education. Schools must have the fullest coöperation of evangelistic missionaries, and older pastors, that are themselves successful workers.

At this stage of the work in Japan, the clinical method of training evangelists very largely "in the work, by the work, for the work," cannot be over emphasized. The Japanese army has a class of officers called sub-lieutenants. They have an army experience in connection with their theoretical training, before they can ever be commissioned officers. It is the clinical method in military affairs. This was the method of Christ, as Dr. Bruce in his monumental work, "The Training of the Twelve," has so impressively written. It was Paul's way, and to this is due the letters to Timothy and Titus. It was the way of the pioneer preachers in the United States when the church was few in members. Saddle-bags became the synonym, not only for the laying of Christian foundations, but also, of successful theological training. The present moderator of the general assembly of the Presbyterian Church, U.S.A., was trained mainly in this way. His church of some 6,000 members was gathered by one who learned many of his methods, and most of his theology, by the saddle-bag system. Dr. Archbald Alexander, of staid and sober old Princeton, "read divinity" under pioneer preachers. Finney was never in a theological school as a student, till he became the president of one, and filled the chair of systematic theology in it.

It is the Japanese evangelist, too, that we are considering. The first impression such a statement suggests is that he

is comparatively a highly favored worker. He is in a nation that has made rapid strides in human progress. The space of time spanned by the reign of the late Emperor, covers great changes, creditable alike to His Majesty the Emperor and to his advisers. And yet the fact is that the difficulties Japanese evangelists have to contend against grow out of a social anachronism which duplicates, in some important respects, that of Rome in the days of Christ, of Paul, Stephen, and all the early martyrs of the church. The apotheosizing of emperors and the cumulative influence that it has generated, gives an intensely strong sting to the stigma of disloyalty inflicted by many Japanese upon their fellows who are Christians, and creates an atmosphere of suspicion which becomes the source of a whole brood of antagonisms to Christianity. There is another source of the intensest opposition, that comes from superstitions, immoralities and vices entrenched in Japanese society. Concubinage amongst some of the rulers and many of the rich, easy divorce, warring against the Christian ideal of a pure home life, social immorality sanctioned by government license, with its annual income of many millions of money, and an ubiquitous priesthood who depend upon fictitious purgatorial pains for coining affection for the dead into gold, all of these with other evils will necessarily oppose the Japanese evangelist. From the human standpoint these furnish and foster the elements for the social crucifixion of the Christian Japanese worker.

One result is to daze the young evangelist just entering upon his work. If he is married to a graduate of a Christian girls' school, then his embarrassment is increased by the sense of isolation which his wife necessarily feels, an isolation and ignoring that is sometimes heart crushing, and at all times a perpetual piercing of the soul with the sword of social antipathies. How can we be helpful to this Japanese evangelist. For purposes of sympathy and

supplemental helpfulness to each other, Christ at first sent evangelists out two by two. In this matter we may maintain the principle, though hardly the letter of such an arrangement. Beside the frequent visits of the missionary, there is greatly needed in the isolated places, the visit of experienced pastors and noted church leaders. Men like Ibuka, Hoshino, Uemura, and others, from the great centers and cities, bring an immense wealth of encouragement. Of course frequent district workers' meetings, deeply social and spiritual, are an exceedingly valuable adjunct. Summer schools, post graduate courses of study to meet experienced deficiencies, which evangelists learn to feel from a few years' experience, are important. Circulating libraries of the latest and best literature, and other means of showing deep and appreciative interest, naturally occur to our minds as we meditate upon the needs of these fellow workers.

The Japanese worker lives in the midst of a progressive people, and this, also, affects the situation. This is true in the civil service as well. There are Japanese school teachers who were useful in the early era. In the larger towns these are giving place to a new generation of teachers from improved normal schools. They are either retired on a pension, or are shifted to other communities to hold places for another while, until again replaced. Not unlike this is the situation of a number of evangelists of an earlier generation. They were trained under the older order, men of worth, and capable of further service. These might be used in helping to solve the country problem. Placing them in larger country centers, with circuits of villages for house to house visitation, and using the mass method, as occasion requires, would not only help in solving this problem, but, also, that of evangelists who would otherwise be stranded upon the shores of Japanese progress.

We may as missionaries greatly help or greatly hinder the Japanese evangel-

ist in doing *his* work, by our attitude toward him. In all our intercourse with him we must be governed by the fact that he is a Japanese Christian evangelist, with Japanese susceptibilities, Japanese ways of working, with views of divine truth from Japanese angles of vision, whose strong points, and weak ones as well, are Japanese. "God has made us to differ for a gracious purpose: On account of this the Japanese evangelist is set for the evangelization of his own people, who have Japanese ways of sinning, which he knows by personal experiences that peculiarly fit him for *his* work. He is all this because he has his place in the eternal plan of God, which calls for a Japanese colored Christianity to add an element to that "beauty of holiness" which will characterize God's completed kingdom on earth.

A. D. HAIL.

Events in Kyoto.

During the summer the first sections of the new city electric line were put in operation, and cars are now running from the station up Karasu Maru to the park, thence west to the western part of the city, both north and south, and also east and west on Shi Jo. Also cars began running on the line to Otsu, starting from the San Jo bridge, thus much facilitating communication with the lake. Some of us who have seen the highroad to Otsu much improved, the railroad built, the canal dug through the mountains, and, now, the electric line opened, are wondering whether the next generation will see an aeroplane line opened over the mountains to the lake.

With the opening of the fall term the girls' department of the Doshisha took possession of the *Seiwa Kwan* (Pacific Hall), the recitation-hall which has been built with the grant of \$20,000 from the Woman's Board of the Pacific, a handsome brick building containing eight fine classrooms, a lecture-room for science, and a sewing-room. On account of the

nearness to the time of the imperial obsequies no public celebration was made, but the satisfaction of the teachers and pupils is none the less in having this fine building. It is an illustration of the different scale on which things have to be done now, that the cost of this building was just four times as much as the original grant for land, buildings, and appliances for the school, and that this new building, containing only class-rooms, is fully as large as the original building on the same site which contained class-rooms, dormitories, and the home for the foreign ladies, and was known as the "Kyoto Home." The tower attached to the new *Seiwa Kwan* affords an excellent and convenient place from which to view this part of the city and the surrounding country.

Since the opening of the term a building has disappeared from the young men's department, which had a varied career. Built thirty years ago as the first chapel of the school, it was the place where Joseph Cook lectured before the school in May of that year (1882), and the next year Dr. Davis preached there the annual mission meeting sermon on Love. It served its purpose as chapel for four years, and then gave place to the present one, and was afterward for a time the school-room for the preparatory department, and then was moved across the street from the campus, and made into an administration building. Of recent years it has been used for the day students, and has not been kept up in very good condition, so in spite of the good service which it has rendered, there were no tears shed over its departure. But its materials will still continue to serve the school, for they (together with those of the portion of the old nurses' dormitory, which has had to be removed because of the widening of Karasu Maru) will be used in the new and larger and better administration building, work on which is now in process. For the day students a spacious room was added during the summer, to the new recitation-hall built two years ago.

Speaking of new buildings, the Rakyo church, of which Rev. S. Kimura is pastor, erected, during the summer, a very conveniently arranged building, in the rear of its lot, for Sunday-school and prayer-meetings, and work is now in progress on the main building of the church. Also, it might be mentioned that the great convenience and serviceability of the Y.M.C.A. Hall were plainly shown at the time of the meeting there, in October, of *Sōkwai*, the General Conference of the *Kumi-ai* churches. With the fine audience-room, the various smaller rooms for incidental purposes of various kinds, and the dining-room in the basement, together with its easy accessibility from the stations, by the new electric lines, there seemed nothing wanting for a place of meeting. The change in lines of communication, as new railroads are opened, was strikingly shown by the proposition referred to the Standing Committee for decision, to annex the churches of the Tottori region to the Kyoto Conference, Kyoto being now the nearest neighbor to Tottori.

DWIGHT W. LEARNED.

Sōkwai.

Following immediately on the Ministers' Retreat, the Twenty-eighth Annual Meeting of the National Council (*Sōkwai*) of *Kumi-ai* churches was held in the Y.M.C.A. building, Kyoto, Oct. 5 to 9. There was one delegate from Formosa, two from Korea, seven from Hokkaido, one from Hawaii—in all, one hundred ten voting, and several corresponding, delegates, a large and representative assembly. Fraternal greetings were brought to the council by representatives of the Women's Board of Missions, in session in the city at the same time, from the National S. S. Association, the church of United Brethren, and from Bishop Hiraiwa, of the Japan Methodist Church.

A few minor actions of the council were: (1) a vote to admit new churches

fully into the fellowship and responsibilities of the national body only after two full years from the time of their assuming self-support. Apparently the reason for this action is chiefly that a young church barely able to support itself will need a little time to grow before assuming the financial and other responsibilities of the highly developed assessment plan; (2) authorization of the officers of the national body to devise means, and to render aid to weak churches, as necessity, from time to time, may demand. In view of changes of population and changing membership in the churches, this is an especially wise provision. It will help to tide many a weak church over a time of stress, and so prevent discouragement. It is eminently the fraternal and Christian thing; (3) a third matter worthy of note, was a series of revisions of the constitution, based upon the idea of a decentralization of authority. Hitherto large authority has been vested in the president (*kwaichō*) of the body. The present change makes the president more a presiding and executive officer, and vests larger authority in the Board of Managers (*Riji*), or, as we might translate, Standing Committee. If this action were to be understood as a permanent step away from autocracy, and toward democracy, it could not be reckoned a minor matter. But the discussion seemed to indicate that, after a few years, changes in circumstances may call for a return to the late more centralized authority.

Things for which this year's meeting will perhaps be most remembered, are,—(1) the report of the newly organized work for Japanese in Formosa. The *Kumi-ai* body has really reached out its hand to its nationals in that distant island; (2) the rather striking report of the mission to natives in Korea (*Chōsen*). If not, strictly speaking, a "foreign" mission, this is at least a mission to a people of another tongue. It is only fifteen months old. The report speaks of thirty-three churches and over sixteen hundred believers. Explanation is nec-

essary that many of these "churches" are hardly worthy of the name church, and that many of this large number of believers, are the fruit of the labors of others. Our rejoicing, therefore, may well be with moderation. Still there are thirty-three companies of more than sixteen hundred believers newly associated with us. Responsibility for their Christian nurture, and for the maintenance of cordial, fraternal and helpful relations with the Korean brethren of other communions, and with the American missionaries who have long evangelized in Korea is not slight; (3) one of the most meaningful things of the five days sessions, was the declaration of seven laymen, made in writing to a large mass meeting, of their purpose to aid, with time and personal work, as well as with money, the special evangelism to be undertaken this next year by their ministerial brethren. This is a true Laymen's Forward Movement. It was followed by the collecting in contributions and written pledges, of more than 1,500 *yen* toward the 2,000 *yen* estimate for the expenses of a renewed campaign of centralized evangelization (*shū-chū-dendō*), in a dozen selected centers, during the next twelve months. The appreciation, on the part of the ministers, of having this cordial and direct support of the laymen, was feelingly and fittingly voiced by Mr. Miyagawa, as he told of the strength one layman had been to him last year.

With the laymen and the ministers thus unitedly engaged in forward evangelism, as well as in the evangelization of the local parish, may we not look for really great results in the spread of the Gospel, and in the strengthening of the churches. Next year's meeting will be held in Tokyo.

GEORGE M. ROWLAND.

Takayama by the Sea.

One of the most picturesque stretches of shore line north-east of Tokyo bay, is the part known as *Shichi-ga-hama* (seven

ports) near Sendai, just south of the far-famed *Matsushima*. Each of these seven village sites has a distinctive charm of its own: *Tomo*, with its bay of quiet waters nearly surrounded by pine clad hills, the sandy spit of *Yo-ga-saki*, bluff-backed *Yoshida*, *Hanabuchi*, lasht between rocky cliffs, and facing ever the beauties of *Matsushima's* odd-shaped isles, *Shobuta* (the name means not little pigs, but field of flags), stretching a long finger out into the Pacific, *Matsu-ga-hama*, with its bold scenery and quaint combination of bluff and beach, and, farthest to the south, *Minato-hama*, with its graceful curve of sandy shore and long look seaward.

It is small wonder that keen-eyed missionaries, hunting for a place along the coast where they could get back to nature at her best, and recreate themselves during the hottest weeks of the summer season, fixed upon Takayama, right at the center of this master-one of nature's beauty curves along the northern shore.

The story goes that Dr. Harrell, the discoverer of the place, while out on a shooting expedition, made arrangements with the owner of some salt fields, hard by, to secure the rental of the hill for ten years, at ten *yen* a year. This shrewd middleman, some days later, called the *Hanabuchi* town-fathers together, gave them a feast at which strong *saké* was served in abundance, and, when he had made his visitors nearly dead drunk, secured their signatures to a paper fixing the rental at one *yen* a year. Later the town-fathers, sober, learning of this nine hundred per cent profit accruing to their fellow country-man, naturally entered a protest, and it required the wisdom of a trustworthy go-between (now a well-known banker in Chosen), and the generosity of the foreign lessees, to arbitrate the matter.

This summer-colony experiment was tried first on *Tai* island (*Mahanashi*), one of the largest of the *Matsushima* group, but the course of history was changed by a vindictive crab who bit the

toe of the wife of one of the founders of the Beach Company, as she was bathing on the shore of the island. Her emphatic protest against remaining longer on "that miserable island," induced the company to choose a safer, more accessible spot on the mainland. So this bluff, in the township of *Hanabuchi*, lying two-thirds of a mile from the fishing-village of that name, was chosen, rented from the owners, building sites laid out, the order of choice awarded by lot, the Takayama Beach Company duly organized, and ten rude cottages erected. This was in 1889 and the following year.

Among the nine original members, who were all Sendai missionaries, were Messrs. W. W. Curtis, J. H. DeForest, and F. N. White of our own mission. Dr. F. W. Harrell and Rev. D. B. Schneder were the first mayor and secretary. The latter has held some office in the company almost ever since, having been re-elected mayor recently for the third consecutive year, this organization having no scruples anent a third term, at least for such an efficient and yet unpretentious official as Dr. Schneder. The city's board of aldermen consists of four missionaries from three different prefectures, Miyagi, Hyogo, and Okayama, who are members of four different missions.

For some years, the hill occupied by these seaside cottages was rented from the owners, but, in January, 1907, the right of superficies for nine hundred ninety-nine years was purchased outright, and since then two additional purchases have been made, so that now the total acreage of the company's ownership is ten, upon which stand fourteen residences and an assembly hall. Also there are a tennis court, two wells, and much park-land, beautifully drest in "needle-work of green."

It is expected that four more houses will be erected before another summer, and there are five lots still remaining unsold, the price being fixed at 225 *yen* per lot of sixty by one hundred feet. Four nationalities and ten denominations

were represented there last summer, in the little community of sixty-four foreigners.

The Industrial Department of North Japan College, at Sendai, furnishes us with pure milk; we get excellent, fresh vegetables from the garden of our caretaker; local farmers bring us fresh fruit, fresh eggs, and real, spring chickens, while delicious fish is always to be had, except when a storm at sea keeps the fishermen on land. Mail is delivered and taken twice daily, and a telephone office, a mile away, can be relied upon in emergencies.

Aside from "the caves," "the *gun-kan*" (war ship), "the whale," "the churn," "the old man of the sea," and other curious sights along the nearer shore, *Matsushima* and *Kinkazan*, two of Japan's finest scenic beauties, are within easy reach, by sail or steam boat. Out of deference to a nation in mourning the customary bonfire and other social functions were dispensed with, this season, but the children gave one quiet entertainment, and, late in August, the camp ate together, one evening, and indulged in after-dinner deliverances of wit and wisdom. The union religious services of various sorts, closing with a communion service, proved exceptionally helpful. As for language and other study, reading, writing, sketching, and meditation, a creditable amount was accomplished. But the great diversion for us Takayamaites is our daily bath in the Pacific's generous tub. The surf-bathing, after a storm, on either one of our beaches, is worth remembering a life time, and there is no healthier form of exercise. Come and try it for a season, and you, too, will be glad to join in our old camp cheer.

Rah! rah! rah!

Bis, boom, ba!

Takaya! Takaya!

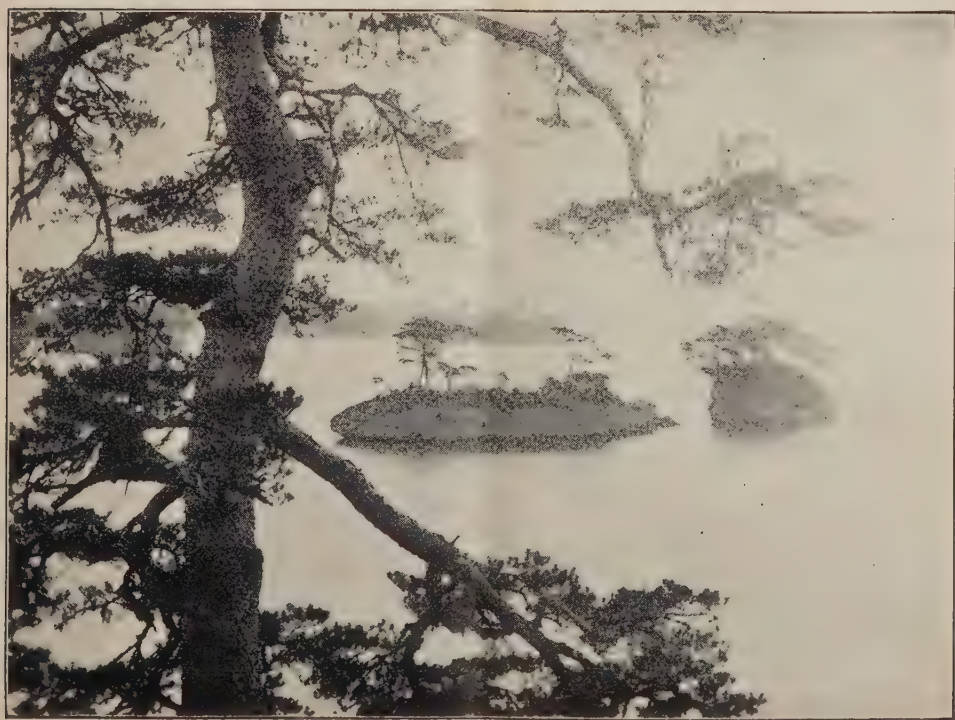
Takayama!

JAMES H. PETTEE,

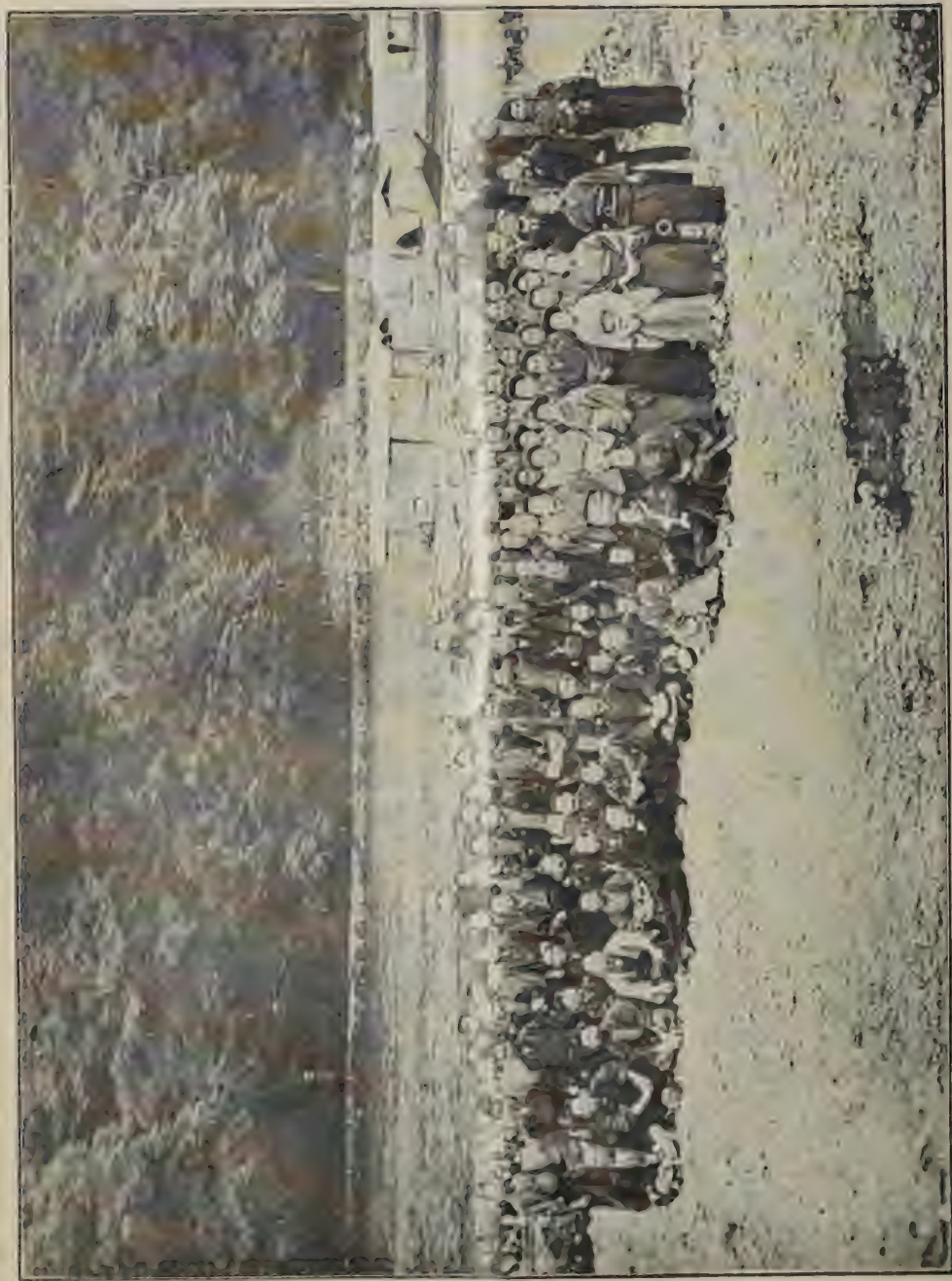
Secretary and Treasurer of the
Takayama Beach Company.



MISSIONARY SUMMER COTTAGES AT TAKAYAMA.



A SCENE AT MATSUSHIMA.
(BY CURTESY OF THE JAPAN EVANGELIST).



THE NATIONAL KUMI-AI MINISTERS ASSOCIATION, AT ARASHIYAMA, NEAR KYOTO,
SEPTEMBER 30 TO OCTOBER 5, 1912.

Kyoshi Kwai.

The nineteenth annual meeting of the National Ministers Association (*Kyōshikai*) of the *Kumi-ai* churches was held, Sept. 30 to Oct. 5, in the beautiful hamlet of Saga, at Arashiyama, near Kyoto. This annual meeting is a sort of Ministers' Retreat where the best thought and experience and life of the best men is shared with all, and where all—more than one hundred ministers—join most intimately—sleeping and eating together—in fellowship with each other and in communion with God.

The surroundings of mountain and river, the comfort of the season, the beauty of the weather, and the unusually large attendance all contributed to make this meeting one of the best of the series.

The Retreat continued longer than usual, nearly five whole days, there were more papers and addresses than usual by the younger men, and there was a daily devotional Scripture interpretation. It is the testimony of several participants that these three things also contributed to make this year's meetings more satisfactory than some have been.

The writer was present only the last day, but items of the program that are spoken of as especially helpful, were a devotional study of the Twenty-third Psalm, by Mr. Nagasaka, a paper on Theosophy and Christianity, by Mr. Imaizumi, two addresses on Beecher, by Mr. Tsunajima, and one on the Life of Jesus, by Mr. Ebina.

It is evident that these brethren came up to the National Council (*Sōkwaï*) and will go back to their several parishes, with a new sense of their oneness in Christ, and with a new impulse for better living and better work.

GEO. M. ROWLAND.

A Wedding.

At five o'clock on the afternoon of September tenth, in Taunton, Mass., about

65 people were gathered to witness the marriage of George E. Cary and Miss Ethel V. Grant. The parlors were beautifully decorated, and, to the strains of the wedding march played by Miss Strong of the South End House (Settlement House in Boston, where the bride and groom both had worked), the groom, attended by his classmate and fraternity brother, Mr. Chester Andrews, entered the room, just as the bridal party started down the stairs. Four brides-maids, walking in couples, made an aisle of white ribbons for the maid-of-honor, Miss Carol Sawyer (a Wellesley classmate of the bride's), followed by the bride on the arm of her brother, Mr. Warren Grant. The maid-of-honor was dressed in white, as were the brides-maids, and they all carried red roses. Three of the brides-maids were friends of the bride's, and the fourth was Alice Cary, the groom's sister. The bride's gown was of beautiful Japanese brocaded silk, and she wore a veil and orange blossoms.

The ceremony, which was performed by Dr. W. E. Strong, of the American Board, was exceptionally beautiful, as the couple plighted their troth without being prompted by the minister at all. Mrs. Bailey and Mrs. Boyden—aunts of the groom (sisters respectively of Mrs. and Dr. Cary), and Mrs. Grant, the bride's mother, assisted in receiving, after which all adjourned to the garden for an informal reception, where refreshments were served.

The Japan Mission was represented, in addition to the Carys, by Gordon and Helen Berry, and the writer. Miss Keith, of the Woman's Board Rooms, in Boston, a sister of Mrs. Warren, was also present.

Most of the guests left soon after six o'clock, but a few remained with the bridal party, to wave the young couple off to some unknown place! It was a beautiful day and a beautiful wedding, surely an omen of a happy future for Mr. and Mrs. George E. Cary.

(MISS) ELIZABETH WILSON PETTEE.

K. KIMBEI

(ESTABLISHED 1868.)

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